

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862

(Continued from page 73.)

Elder Thomas E. JEREMY: I feel very happy in meeting with my brethren here, and hope by the aid of the Holy Spirit to be able to represent the Welsh Mission before you. I have been presiding there for about a year, having been appointed in January last. The Mission comprises nine Conferences, and numbers nearly 1,900 members. We have baptized 371 during the past year, and the brethren who are labouring in the Mission are good men, and are trying to spread abroad the good work. Eastern Glamorganshire Conference is presided over by Elder Rees. The Conference is large, numbering some 700, who, as a general thing, are good Saints. There is one Travelling Elder there, (Elder John Evans,) who works during the day and goes to preach at night, and on the Sundays. Elder Richard Palmer, the President of Monmouthshire Conference, takes a steady course, and does first-rate. Elder E. T. Edwards assists him as Travelling Elder, and is doing well. In the Cardiff Conference, over which Elder G. G. Bywater presides, several have been baptized, and there are many inquirers after the principles of the Gospel among respectable people. Elder Joseph W. Morgan labours there as Travelling Elder. He has not been

long baptized, feels well, and is full of zeal. In the Western Glamorganshire Conference, presided over by Elder John Griffiths, they are doing well. I am most of the time in that Conference myself. There are no Travelling Elders to assist him, but the local Priesthood lend their aid to help on the work. He works at his business as a watchmaker to assist his family, and devotes all the time he can to the work of the ministry. Elder David M. Davies, President of the Llanelly Conference, has been an Independent minister, and was baptized by me some eight years ago and received the Priesthood when I was here before. His Conference is not in a very good condition, but that is not his fault, for there have been influences to contend with there of a very peculiar nature. He has done the best he could under the circumstances. Elder John Gibbs has been very faithful, labouring in the Pembrokeshire Conference, over which he presides. He works at his trade as a shoemaker when he can, for the Conference is very poor and not able to support an Elder; but he labours in the ministry with diligence and is doing good. The work in North Wales is not so prosperous; for, although they have had men of talent and energy labour-

ing there in times past, baptisms have not been so numerous as in the south of the Principality. The people are mostly Calvinistic Methodists, and it is very difficult to get them into the Church. I am sorry that Elder F. Evans, the President of Carnarvonshire Conference, is not here. I desired to see him here. The Presidents of two other Conferences have been prevented by circumstances from attending, but they are doing the best they can. We have had camp-meetings during the past summer, at which we selected the best preachers to speak to the people, and good has resulted from them. The good influence has increased in Merthyr-Tydvil since brother Cannon attended a Conference held there, and many have been baptized in that Conference, as many as 12 in a week being added to the Church there since. Elder Edwin Price presides over the Flintshire Conference, and Elder Hugh Evans over the Denbighshire Conference. There are but few Saints in either, but the brethren are good men and labouring to do good. I am striving to take a friendly course with people outside the Church, and seek to win their feelings and affections by being kind to them, and thus gain an influence with them, that I may have more power to bless them and to do them good. The Lord has blessed me on this mission, and I am in myself a fulfilment of a prophecy delivered by President Young before we started. He said that if we were faithful, wrinkles would not come upon our faces while on our missions, and we would look as young, if not younger, when we returned than when we started. Several have told me that I am looking younger now than when I was here years ago. My confidence is placed in, and my desires are to labour with the Presidency of the European Mission; and if I can go home with the approbation of the Presidency in Zion, it would be more to me than anything else in the world. God bless you! Amen.

Singing—"O Zion, when I think of thee."

President RICH: I can say, brethren, that I have been edified this morning by the remarks made by the brethren in reporting their fields of labour. It does me good to hear that the work of the Lord is prospering, and that there

are people who love and embrace it, and who are trying to practise the principles revealed in this, the last dispensation. It does me good also to learn that the brethren possess the good feelings they have given utterance to, and to know that prospects are bright for the spread of the work in their various fields of labour. Whilst brother Jeremy was speaking of the prophecy concerning the brethren looking younger, and of its fulfilment in himself, I thought, when looking at you, that you all appeared younger, and believe it will be fulfilled, not only in brother Jeremy, but in you all. This is in consequence of the good Spirit which dwells within us, which will make those who possess it feel young and look young, and feel well. Our countenances will beam with joy when we have that good Spirit; and if we lack it, we shall feel cast down in our hearts and sadness will dwell upon our countenances. It all lies with us, whether we possess that Spirit or not, by the course we pursue; but I believe it is the desire of us all to pursue that course which will secure its possession; for we can realize that it will comfort, bless, and prepare us for the duties of life, whatever they may be. When we are thus blessed, we shall have a source of light and joy within us in the midst of difficulties, and at all times be able to bear a testimony to the truth, which will be endorsed by the Spirit we possess; and we will not mourn, but we will be filled with gladness. It is for us to cultivate this Spirit within us, that it may be with us all the time, to give joy and consolation in every circumstance of life. The promise was anciently that it would come to the servants of God and abide with them always, if they would live according to the principles of truth; and there was no promise made to them that is not made to us: they were entitled to no blessings that we are not entitled to. If there are any people in the world who have reason to feel well, we are the ones. No matter what our circumstances are, or the circumstances of the world around us,—no matter whether we have money or are poor in worldly things, we have everything to feel well and happy about; for we are not called to do a work that cannot be accomplished, but one the accomplish-

ment of which is certain, and will be done, whether we do it or not. We never have known the Lord undertaking the accomplishment of a work which he has not consummated. He is not slack to accomplish all he purposes to do. We are called to be his servants—to build up his kingdom upon the earth; and to do so, we must use the materials he has furnished us with. These do not consist of diamonds or earthly riches, but of truths which we have received, and which we have the power to confer upon those who receive our testimony. This we can do, and we shall be able to do it, inasmuch as we are faithful. The Lord in ancient times told his disciples to take no thought of what they should eat, but to take thought to keep his commandments. When they did that, they had no need to trouble about other matters, and we should have the same inculcation before our eyes continually. The chief object of our hearts should be to build up the kingdom of God upon the earth, and let everything else come in its turn. When we feel this way, we shall not be likely to go astray. We may make mistakes; but the way to avoid making them is for us not to put down too many stakes between us and the object we have before us, lest we may have to pull them up. If we keep our eyes steadily fixed on the object we have before us, we need not go far astray, for we are not obliged to depart from that which we know. We have a right to understand enough to perform the duties that appertain to our callings; and if we do not, we should call upon the Lord to let us know all that our positions require us to know. When I was first called upon to preach, I told the Lord I was willing to preach all I knew; and if he wanted me to preach anything more, I prayed him to reveal it to me; for I had no desire to attempt telling anything to others which I did not know myself. That is a safe principle, and the very moment we get outside it we are like a man at sea, without a chart or compass, and do not know whether we are steering the right course or not. If such a man kept inside the bounds circumscribed by his knowledge, he would be safe: so, if we keep within our knowledge and duty, there is not a possibility of our going astray. By acting upon this

principle, I have been kept up so far, and I can recommend it to my brethren. If you do not know more than other people, keep within the bounds of what you do know, and you are safe. If you can find a man that you have been acquainted with for twenty years, and you cannot point to the first thing he has done wrong during that time, you find a man that is bound to be liked, and who has a mighty influence for good; for he has all the time been pursuing a course to gain influence by doing right. If we want to be men of note, of influence, and power, this is the course for us to pursue. I was pleased with some remarks that were made relative to the course that was being pursued to gain the good feelings of the people. There has been in times past a great deal of persecution, in the United States particularly, and in this country as well, brought on by the Elders pursuing an unwise policy in not sufficiently regarding the feelings of the people. Some have been awfully persecuted for their righteousness' sake, as they called it. They would get together congregations and preach to them an hour or two hours; and, to sum it all up, when they had done, it would amount to this—the people were told how mean they were, how many errors they had, how they were priest-ridden, and how much better the speaker was than they were. The consequence was, they were maddened and felt like kicking him out. We are not called to do anything of the kind, and I do not believe that the brethren have been called to tell people their faults particularly, but to preach the Gospel. If we tell the people that which is right and true, they will know, if they believe us, that everything which is the opposite of that is wrong and untrue. If a man was to step into our midst and tell us that we were a filthy, corrupt set of people, we should not believe him; but if he would tell us truth, so that we could see and understand it, and then tell us that everything contrary to that which he had told us was wrong, we could believe him. We are sent forth to preach the Gospel to the people, and to call upon them to receive it; and if we do that, we do our duty; but we are not sent particularly to tell the people of their corruption, though some things

may require to be referred to occasionally. Our aim should ever be to win souls to God and his kingdom. I have noticed that men are very liable to try everything and everybody by their own standard—by themselves. If we are doing the best we know how, we must think we are pretty near right ourselves; and if we estimate anybody else, we are apt to estimate them by ourselves. If they do not come up to that, of course they must be a little wrong! This is an incorrect principle; and I, for one, do not feel to adopt it by any means. The correct principle is to find out what is truth, being sure that it is the truth, and then measure everything by that standard. I wish to see my brethren come to that standard, for it will not be changed, but will remain and be eternally the same. We should change all the time from the period we hear the first sermon till we reach that perfection to which we are all progressing. We should not require anybody to be just like ourselves, because we cannot bring people to our standard in a day or a year. It may take them years before they can understand things as we understand them. How should we expect a person who only embraced the Gospel last year to come up to our standard, who have probably been in the Church for nearly thirty years, and been learning continually during that time. I feel like getting the people to do all the good I can, and try to be satisfied with what they can do, hoping they may increase as I have increased; and while they try to improve, I will try and help them to improve. This is the way I wish the brethren to act with regard to those among whom they labour. While they have a disposition to learn, let us have a disposition to teach in kindness and in a spirit of fatherly love, till they get so that they can walk alone by the light of truth within them. We are called to be saviours of men and to represent the Son of God himself. In our ministry our actions should be such as we would perform if he were here. We should take him for a pattern; and if we were like what he was when ministering among the people, we should be patterns ourselves to others. The truth never changes. We may fail—we may come short; but we

should endeavour to gain possession of the truth, so that we may be able to occupy our positions with dignity and minister as the Son of God would minister, and all the time do those things in our ministrations that would be acceptable before him. This is all within our power and reach, if we will adopt the principles of truth that are taught to us from time to time. I feel myself that there is nothing in the world to be compared with the privilege of being ministers of the Gospel, and nothing on the earth that can equal in worth the principles which have been revealed unto us. We have got to purify ourselves by the truth and be clean in our actions, for the Spirit of God will not dwell with us, unless we are pure. It comes from the eternal world, and is pure, and will not dwell with impurity. But if we live so as to possess it, it will purify our spirits, and have more and more dominion over us, till at length we shall be governed by it in righteousness and purity all the time. A man who loves the truth would not like to live or stay with one who does not love it; and it is precisely the same with the Spirit of God. If it ministers to such individuals, it would be to reprove and correct them. It will not dwell with those who will not cherish the principles it has to teach. If we want to have the knowledge of God, we must possess his Spirit, which will keep us from corruption and evil, and fill us with the principles of eternal life.

There is no standing still in the kingdom of God. We are either losing or gaining ground every day. If we are losing ground, we are going towards destruction; if we are gaining, we are preparing ourselves to labour for the benefit of all with whom we are associated, and progressing towards exaltation. We talk about glory to be enjoyed in the eternal world—of glory that is to be revealed in us in time to come. We talk about it, pray about it, and sing about it; but are we prepared for it? I say, No, we are not. We may be prepared for the responsibilities that rest upon us at the present time; and if we are faithful to day, and live so as to be acceptable before God, it prepares us for that which lies in the future. This is the only way by which we can

be prepared for the glory we anticipate in futurity. We cannot pray ourselves into celestial glory. It is to be obtained by steady labour in following after that which is right. There is only one way of safety for us, and that is to keep our eyes fixed upon the principles of truth, and ever steadfastly follow after that which is right, being pure and humble-minded before God; for as sure as we get the notion into our heads that we are somebodies, so sure will one of two things happen—either we must get rid of that notion, or run ourselves out of the kingdom of God. We are dependent all the time upon the Lord our God; and if we do not pursue a course to keep ourselves in possession of his Holy Spirit, we are sure to apostatize, sooner or later. The Lord lives, and we cannot trifle with him. He is continually pouring out upon us instructions, and we must receive them with all our hearts, minds, and strength, or his blessing and power will not be with us. We may deceive one another, (and that is getting very hard to do,) but we cannot deceive the Spirit of God. Individuals, therefore, who do wrong, and will not cherish the principles of life and truth, may run for a time; but the Lord has so planned it that evil shall come to light, and I thank Him that such is the case. The light is increasing with us; for we are able to see better now than we could ten years ago, as well as getting younger in appearance; and I believe the brethren will all do the best they can with the increased light we are enjoying. I feel thankful to Heaven that we have had joy in our labours with the brethren who have come from Zion; and, with very few exceptions, the time never has been when the Elders have laboured with such zeal as on this Mission. Every prophecy in their favour shall be fulfilled, and much more that has not been prophesied will be realized by them. But how should we feel, should we know that our labours had done more harm than good? We had better have stayed at home, unless the good we do should predominate over the evil. If we labour as ministers of salvation, our labours are sure to be acceptable; if we do wrong, they will not be acceptable or pleasing in the sight of God. Never try to tell the mysteries of the kingdom, if you do

not know them, even though you should be accounted small men in some things. I am contented to keep inside what I know myself; for by so doing I will not lead any one into error. The work is onward all the time in every direction, and the Lord is moving the nations and directing the people in his own way. The prophecies are being rapidly fulfilled, and all that we have to do is to labour so that we shall be sure to have joy.

There is another thing I would like to mention. I have seen Elders, when preaching, speak just as long as it would run out of them, and till the Spirit of the Lord would leave them, and they had nothing more to say. I do not think this is good. I wish to preach no longer than the Spirit of the Lord will move upon me to speak, lest I should grieve it and cause it to leave me to myself. We should speak only so long as our speaking would be of benefit, and the Holy Spirit should be with us while speaking and with us when we stop. A word on the subject will be enough to enlighten the brethren; and in this as in every other matter, let our ministrations be of a character to bless the people. This is what we are called to do, and thereby aid in building up the kingdom of God, seeking especially to save ourselves. If we administer salvation to ourselves, we are likely to administer it to others. May the blessings of God rest upon us, in the name of Jesus. Amen.

President LYMAN said—We will now adjourn till 4 o'clock, and to-morrow morning we will commence our meeting at 11 o'clock, so that the brethren can all be here at the same time.

Singing—"Come, all ye sons of Zion." Benediction by President Lyman.

4 p.m.

Council called to order by singing "Let Zion in her beauty rise." Prayer by Elder MILLS. Singing—"How firm a foundation."

Elder JOSEPH F. SMITH said—The Sheffield District comprises three Conferences—the Sheffield, Leeds, and Hull. Elder John Clark is the President of the Sheffield Conference, which extends over a wide tract of country, and is in a good condition. The meetings

attended both by the Saints and by friends who have not embraced the Gospel. The local Priesthood have done most of the out-door preaching, for I find my time pretty well occupied in visiting the Saints and preaching to them. A good work has been done there during the past year, and a much greater work could be done if we had some more faithful Elders to labour there; for one man is not able to do all the preaching required through it. A few have been baptized more than the number who emigrated last spring. Leeds Conference, presided over by Elder S. H. B. Smith, extends over a still larger tract of country than the Sheffield, and comprises twelve Branches. Brother Parley P. Pratt has been labouring there mostly since his arrival. Elder Shires, one of the local Priesthood who has lately been appointed Travelling Elder, though he supports his family and presides over the Leeds Branch, has been of much service in that Conference. With some few exceptions, the Conference is in good condition, with good feelings among the people, and I have enjoyed my labours much in that part of the District. There, too, they have baptized more than the number emigrated last season. Hull Conference, over which Elder Charles Welch presides, is in very good condition. It was without a President for some time after emigration; but since brother Welch has been there, the Saints have gained strength and have grown in faith and good works. The most of the Conference is confined to Hull Branch, though some families live a long way from Hull, which causes much travelling to visit them all. The Saints and Priesthood have been united with me, and I always desire to be one with my brethren. We have not set the world on fire there, for the reason that three of us are green hands—but boys, who have preached but little. Yet I feel thankful that I am counted worthy to have a place in this kingdom; and my determination is ever to hold fast to the truth, seeking always to have the testimony of it in my heart.

Elder PHILIP D. L. MARE said—I cannot report any Conference in my District, as it only contains a couple of branches numbering about 80 souls.

The District comprises a group of little islands on the coast of France, on three of which there are Saints; and though they are few, I find it difficult to visit them, as I have not yet discovered the way to cross the water without the aid of a steamer, or some other similar means of transport. I have felt well in my labours there. I have not been awkward with anybody, and nobody has found any particular fault with me. There are three families there who have returned from the Valley, which has exerted an unfavourable influence against the work, though one family is preparing to go back again. I feel to thank God that I returned to the islands, and I believe I have been instrumental in the hands of God in doing good. There are a few Saints there who are faithful and feel to rejoice in the work, and have been in the Church since the time when I joined it myself; and they are having a few added to their numbers by baptism. Compared with some other places, our success has not been flattering. Still I thank God for what has been done, and have rejoiced in my labours.

Elder WILLIAM BRAMALL: The Southampton District comprises the Southampton, Reading, and Dorset Conferences. The Dorset Conference is a small one, numbering about 110 members. They are a good people, and are willing to do all things in their power to build up the kingdom of God. Elder Barnes is President of the Conference. We have baptized about ten times as many as were emigrated from there last season. Three emigrated, and the baptisms have been about 30. The people are very poor, but good-hearted and desirous of doing their duty. It is a long way to it from the other Conferences; but when reached, it is easy visiting all the Saints. Reading Conference, presided over by Elder George Reed, is improving, and a better spirit exists there now than did six months ago. The Saints are very scattered in it, and it takes about 400 miles travel to get through the Conference to visit them. There is one Travelling Elder in it—Elder George Wiscombe. They have baptized one more than emigrated from it last season. Elder Eugene Henriod is the President of the Southampton Conference. Emi-

gration last year took away our best tithe-payers, but we have replaced them with about the same number. A good spirit prevails amongst the Saints, and no spirit of opposition has been manifested since I went to labour there. They are a good people through the District, and I am very satisfied with my field of labour, for I have had joy and pleasure in my labours in it. My desire is to administer salvation to my fellow-men. May God bless you! Amen.

President LYMAN then addressed the meeting as follows:—I hope the brethren will all feel a spirit of charity towards me, for I wish to continue my instructions to you in regard to those things that will aid and improve you in your ministrations,—not only to-day and in the places where you are at present labouring, but such as will be of benefit to you in all time to come. And I feel, as I have expressed myself to individuals here, a constantly increasing solicitude for the men who are engaged in the ministry—in that great cause with which we are all connected. This solicitude leads me to wish for the improvement to the greatest possible extent of every man engaged in the work; and while I look for a broader field of improvement in the lifetime of the young man who is twenty years of age than I do for the man of fifty or sixty, I feel the more anxious about the younger men of the ministry. Therefore I desire to speak to you just as I wish you to speak to other men as you increase in years and understanding. It is not for the sake of speaking, or of having it said that I spoke, that I now occupy the time, but I wish to impress upon you an idea of the importance that attaches itself to your conduct and actions; for it is not merely having it told us that this, that, or the other course of conduct is right, and our simply assenting thereto, that will lead to the development of the good we desire and seek for. We must realize that there is a value attached to the consequence of a truthful course of conduct; and a corresponding appreciation of the value of that course of conduct is what will cause it to live in our memories and hold a high place in our regards and affections. If you could understand that your success as ministers of the Gospel,

and your ultimate exaltation to happiness and glory, and to all that there is of blessing awaiting mortality, was to be the result of your perseverance in a certain course of conduct, which was to constitute the medium through which you would receive these blessings,—could you understand this, and keep the thought with you continually, that every action of your lives, no matter how trivial you might think it, would exert an influence with regard to all there is in the future of good to be gained by you, would you ever be guilty of an action that would make the attainment of those blessings for which you are working more difficult of realization? I think you would not. It is that you may cultivate an appreciation of this that I speak unto you—that the love of truth in you may be like an evergreen which has been planted and flourishes by the side of a peaceful stream of water where it receives the gardener's attention and care, who nurtures its growth and views it with honest pride and satisfaction as it develops its beauties. With equal care we should improve ourselves, not in one thing alone, but everything which would increase our capacity for usefulness should claim our attention. We should ever remember that it is the exterior of a man that is first met, first seen, and appreciated. Therefore we should study to put on a deportment and a course of conduct every day, and everywhere we are, and under all circumstances, that could not be offensive to those with whom we may be called to associate, whose minds have been trained to respect gentlemanly deportment, wherever found. In preaching the Gospel, your work is not accomplished by the utterance of lengthened discourses of high sounding words, but it is by truth consistently told and consistently supported and sustained by a course of action that is in harmony with the truth and purity of the Gospel you teach. I wish you to remember this, and I would say to my younger brethren who are vigorous and hearty, that I wish you never to be overcome by the temptation of strong drink. If you have formed a habit of using tobacco, and you can leave it off without injuring your health or lives, do so; though I would not wish to have a

man kill himself by so doing! I wish the brethren who use tobacco to quit doing so, for a number of reasons. The man who smokes tobacco as he goes abroad among the Saints to preach the Gospel is shorn of a certain amount of his influence. It floats away in the smoke of the tobacco, for he equalizes himself with everybody that smokes, and he is looked upon as a good companion over a pipe, but his Priesthood and power are dimmed by the clouds of smoke which ascend from the worship of the idol. Well, if you permit yourselves to do anything of this nature, it exerts a bad influence, because it diminishes your power in the ministry. If it did not do this, and I could be satisfied that it was doing you no injury, I would not address you thus. But this is not all. A bad habit is formed, and a desire awakened within you for stimulants which produce evil, so far as you are concerned yourselves; and by-and-by you go home to Zion, carrying this habit and desire with you, strengthened and increased in power by your cultivation—to Zion where all our exertions and examples should be directed to the perfecting in every virtue the gathered Saints, that a people may be raised up who will be pure and holy, redeemed from evil and degrading habits, and prepared to enjoy in their fulness the blessings of God.

To indulge in any but correct action as you mingle with the Saints would be productive of evil, as all such indulgences will hinder the good effect of the teachings you may have given, and by their influence hinder the early realization of that condition of perfection which you are labouring for and desirous of seeing consummated. The influence of your labours is not confined to the narrow circle in which you may labour to day, but it extends into futurity, and, if directed aright, will aid in the development of those principles of truth among men which will ennoble and exalt humanity and make man great and happy. Can we do it? Can we say that we can worship at the altar of these idols and gratify any taste that is vitiated and wrong, and our action be in harmony with the nature of the results for which we are labouring? For this consideration, I desire you would keep the "Word of Wisdom."

When you can leave off anything that is wrong because of the influence it would exert in yourselves and on others, what does consistency and truth tell you is your duty to do in the matter? Why, let tobacco and strong drink alone. It is your duty as ministers of the Gospel to do this. I do not know how many of you use tobacco; and if I knew a man who had used it so long that refraining from it would take him down to the grave, I would not advise him to refrain; but sometimes the young brethren cultivate the filthy, degrading habit without realizing its tendencies and baneful effects. When you young men are a little older and see around you wives and children, would you desire them to imitate the pernicious example of those who have formed these evil habits? No, I am sure you would not. Then cultivate within yourselves such habits that they can follow your example with good results to themselves and joy to you. I wish you to see the importance of this word of advice now. Do not wait till you grow older, but save yourselves from the effects of pernicious habits by avoiding the forming of them, for they are the bane of our lives; and as you grow in years gather around you the covering of salvation, that you may be able to extend its genial warmth to those whom you are called upon to foster and cherish. I wish you to try and do as I am trying to do, though I do not ask you now to leave off drinking tea, knowing the manner in which people live in this country. Still, if any of you can do without it, do so. But it is rare to find one whose life depends upon the use of tobacco. If you have formed the habit and say to yourselves, "I will lay it aside by-and-by," you but strengthen and confirm it by continuing in it; and the longer you are throwing it off the more difficult it will be to do. The good that will result to a man through being freed from any pernicious habit is incalculable, and will operate through all the ramifications of an extended future. It is not only for ourselves that we ought to labour in this matter, but for our posterity—for those who will survive us and live to labour upon the earth when we have passed behind the veil.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 8, 1862.

HOME NEWS.

WE have just received intelligence from Utah up to the 27th ultimo, with *Deseret News* bearing date December 18th. The communications which we have perused and the columns of the *News* indicate a continuance of that peaceful prosperity which so eminently characterized the movements there at our last advices. The work for the Temple is progressing rapidly. The *News* says—"There has been a large quantity of granite blocks hauled from the Little Cottonwood quarry during the last two months, most of which have been squared and fitted for the places they are to occupy in the walls. The continual noise made by the many stone-cutters with their hammers and chisels, for many weeks, has been pleasing to the ears of all who desire to see the work progress. At no very distant day the announcement that the Temple of the Lord at Great Salt Lake City, in the tops of the mountains, has been erected and completed, may be expected to be heralded to the ends of the earth." The new Theatre in process of erection is nearly finished, and bids fair to become quite an ornament to the city, as well as being quite an addition to the public halls and lecture rooms of our mountain metropolis. It covers an area of some four hundred feet more than did the Nauvoo Temple, and is capable of comfortably seating as many as the Tabernacle (nearly three thousand). *Apropos* of the Tabernacle, it has been recently enlarged and altered, so that the stand occupies the entire north end, instead of being situated, as formerly, in the centre of the west side. Two doors have also been made in the east side for access to the building, and other changes have been made which render it more pleasant and commodious.

The Legislature was in session, and the newly-appointed Governor, John W. Dawson, of Indiana, had delivered his Message to the Legislative Assembly. He reviews the history of the present conflict which is raging in the once United States, and endeavours to account for the existing state of affairs there, attributing it to the conflict over slavery produced by the ultra men of the North and South. He thinks there have been errors on both sides, but feels very desirous to infuse a feeling of patriotism into the minds of the people of Utah. He desires to see every doubt which may exist in the minds of some in the States respecting our fidelity to the Government entirely eradicated by such an exhibition of our loyalty to the Federal cause as shall be unmistakable, and suggests, to this end, the adoption by the Legislature of immediate means for the collection of the annual tax of \$26,982, which is the apportionment for Utah of the national tax for the support of the Government under existing circumstances. He subsequently makes several suggestions of minor importance, and proceeds to dwell at length and with much stress on the benefits to be derived from the education of the people, which he considers the bulwark of a free government, and concludes with a fervent appeal to all to be true to God and themselves, their country and

mankind, and predicts that, if they will be so, all will be well. We endorse the prediction without in the least admitting that the exhortation was at all called for, as past history affords abundant evidences of the people of Utah's fidelity to God, themselves, their country, and mankind.

The new Superintendent of Indian Affairs, Ex-Governor J. Duane Doty, of Wisconsin, arrived in the Valley in company with Governor Dawson. A new brass band had been recently organized in Great Salt Lake City. The holiday festivities were being kept up with unusual spirit. Not least in point of attraction was the Legislative Ball, the managers of which displayed excellent taste in their arrangements for the occasion. The peaceful circumstances which surround the people enable them to enjoy with uncommon zest every gathering of a social character. The people in the Valley are subjected to considerable annoyance from the breaking of the telegraph wires every few days along the route. Though they fully estimate the importance of the undertaking in having news speedily transmitted, these mishaps, with the contradictory character of the intelligence received, diminish considerably their appreciation of its utility.

The First Presidency were in the enjoyment of good health when the mail left.

The publication of the *Deseret News* has been resumed, after a suspension of two months. It is printed upon paper manufactured in the Valley, and presents a very creditable appearance, furnishing another evidence of the progress of home manufactures in the Territory, and the determination of the people to become independent of foreign supplies. We are pleased to see President Young's counsels and efforts in this direction productive of such beneficial results.

BRISTOL CONFERENCE.—A Conference was held in Bristol on Sunday, Jan. 12th, Elder George Halliday presiding. After singing and prayer, Elder Halliday, after making a few remarks on the duties of the Priesthood, presented the authorities of the Church in the usual manner, the voting being unanimous. Elders King, Hodgert, Snow, Rhees, and Stanneforth also addressed the meeting, and added their testimony to the work, President Halliday giving a financial report of the District.

CORRESPONDENCE.

ENGLAND.

SHEFFIELD DISTRICT.

Sheffield, Jan. 24, 1862.

President Cannon.

Dear Brother,—I returned from Birmingham to this Conference on the 7th instant, arriving in Chesterfield in the evening just in time for the meeting. The Saints, not knowing of our coming, did not so generally attend as they otherwise would, which made our congregation rather smaller than usual, and gave us an opportunity of seeing that we were the most regular and constant

meeting-goers of the Branch, and consequently who enjoyed the greater portion of the life and vigour of the Good Spirit, and who most needed the encouraging counsel and comforting words of the Priesthood. "The whole need no physician, but they that are sick." We had a good meeting. I may safely say that such another has not been witnessed in that Branch for a long time. All felt well, and we resolved to be better Saints in the future than hitherto. The feeling was unanimous, and every countenance gleamed with renewed joy and hope.

On the 8th we held a meeting at Slaveley, and had a reproduction of the good things of the previous night, with the addition of a more general attendance on the part of the Saints and our neighbours and friends. Much of the enlivening influence of the Good Spirit was felt by all, as we could plainly see by the upturned, eager, and attentive faces of all present.

Since then, we have held meetings again at the above-mentioned places, and also at this place, Rotherham, and Woodhouse; and in every place I can see a decided inclination and determination on the part of the Priesthood and the Saints to do better in the future, if possible, than they have done, which I am rejoiced to see; for where the Saints are united and enjoy the spirit of the Gospel, there the honest-in-heart are gathered into the fold, and the good work rolls forward and prospers.

Brothers Pratt and Clark join me in love to you, Presidents Lyman and Rich, and all inquirers. May God bless you all, is our constant prayer.

I am faithfully your brother in the Gospel.

JOSEPH F. SMITH.

LONDON CONFERENCE.

Woolwich, Jan. 23, 1862.

President Cannon.

Dear Brother,—After the adjournment of the Birmingham Council, I returned to Manchester, highly-gratified with the blessings and instructions there received. As I had been called to labour in the London Conference, I immediately prepared to take my departure from my Manchester friends, whom I regard as a people striving to keep the commandments of God, and desirous of furthering the interests of truth upon the earth.

I arrived in London on the eve of the 13th. Since my arrival, I have been busily engaged visiting the Saints and trying to learn their localities, which I find no small job. Yesterday I came to this place attended meeting, and found the Saints rejoicing in their privileges as the people of the Most High. After meeting, a sailor applied for baptism, and several others are waiting for Saturday to come, to be baptized in the font which the brethren have nearly completed. Prospects for

an increase are good. Last Sunday several in the Lambeth Branch were baptized. The brethren generally desire to extend their labours and break loose from their old moorings, feeling confident that the good ship Zion will safely sail over the seas, even if the winds are rather high and the clouds appear black.

With kind regards for yourself and all at 42, I subscribe myself your brother in the cause of truth,

R. A. MC. BRIDE.

CHANNEL ISLANDS CONFERENCE.

St. Heliers, Jersey, Jan. 23, 1862.

President Cannon.

Dear Brother,—I arrived in my field of labour from the Birmingham Council on Saturday, the 11th instant, after a very severe passage. We left at midnight from Southampton and proceeded down the river, and when we left the Needles the wind became very furious; but we proceeded tolerably well, until we came where the tides intermix—a place called the Caskets. There the storm was gaining more power, the sea breaking upon our frail bark, taking our bulwarks away and our life-boat, and washing everything overboard. Some of the passengers were severely wounded. I felt quite calm. I knew that God lived, and that he was not a God afar off, and that I had a right to look to him as my friend.

We arrived in Guernsey in the afternoon. The captain thought that it would be better to remain in port till the following morning, as the wind had not abated. I stayed at Guernsey, as I had written to the Saints that I would meet with them on Sunday, the 12th instant. I found them all right, enjoyed a happy meeting with them, and found that they were determined to serve God and be better in everything this year than the last.

I left Guernsey, and arrived in Jersey on the Thursday following, where I found the Saints all alive to their duties. We have taken a new meeting-room, and the brethren are rejoicing in the prospect before them, for there has been quite a revival among the people since the opening of our new place. Many people have attended.

I hope, dear President, to be a lum

ble instrument in the hand of God of doing much good while labouring in these lands. I feel like doing all I can to save my fellow-men from the thralldom of sin before I return to the home of the people of God.

Praying God to bless you and brothers Amasa and Charles, and all the faithful, I remain your devoted brother in the Gospel of peace,

PHILIP DE LA MARE.

SWISS AND ITALIAN MISSION.

Basel, Jan. 17. 1862.

President George Q. Cannon.

Dear Brother,—On the 11th inst., at 2 p. m., our Conference convened in Basel according to appointment. There were present 4 Valley and 10 native Elders, 4 Priests, 1 Teacher, and a few members. I addressed the Elders on the necessity of bringing their minds to bear upon the business for which we had assembled, that we might be united in our votes for or against, each one acting free and making known his feelings without fear. The authorities in Zion, the Presidency of the Missions in Europe, with their officers, were presented in due order, and all unanimously sustained.

Several of the brethren reported the progress of the work in their fields of labour and the prospects for the future.

The necessity of more labourers was felt in almost every quarter. Elder Muller was appointed a mission to the free city of Bremen; Elder Ledermann to East Switzerland, in company with Elder Huber. Brothers Woesner, Schramm, and Beck were ordained Elders and appointed to assist Elder Gerber in Zurich, and Elder Gass in the south of Germany.

I gave the Elders such instructions as the Lord favoured me with, and the outpourings of his Spirit were felt by all present, teaching them how to operate in their various missions, how to approach the people—not to impart more at one time than they could bear, and endeavour to leave them in a situation that they would desire to hear more,—to search the Scriptures and works of the Church, storing their minds with knowledge, which would be brought to their remembrance when needed, and

setting an example that they need not be ashamed of in future years.

Elder Ballif also gave instructions on the necessity of being humble and prayerful, and so to live that in approaching our Heavenly Father all could feel that he would hear and answer. He desired the Elders not to preach against the sect; of the day imprudently, and bore testimony to the instructions already given.

Elders Gerber and Muller bore testimony to the truth of the work of the last days as established by the Prophet Joseph.

We enjoyed a time such as the Elders in this Mission had never before enjoyed. Our Conference closed at the evening of the 12th, all feeling that they had been blessed and well paid for attending the same, although some had to come a distance of 150 miles.

The brethren are all enjoying good health, and join with me in kind love to yourself and family; also to Presidents Lyman and Rich and the brethren.

Faithfully yours,

JOHN L. SMITH.

AFRICA.

Mowbray, near Cape Town,

Dec. 19, 1861.

Beloved President Cannon,—

I presume by this time you are expecting a little information from this part of the world. After a long, disagreeable, chequered voyage of ninety-nine days, we arrived in Table Bay. At the time we anchored, it was blowing a gale of wind, which prevented us from getting off the vessel till the following day, when brothers Ruck and Whitley hired a boat, came on board, and took us off. We were truly thankful to our Heavenly Father to be relieved from our floating prison.

I will here give you a brief outline of our passage from London to this place. No person on board knew who we were until we got down the Thames some distance. The Captain asked me where we were from, and what we were going to follow in the Cape. I told him whom we were, and our business. He nearly fainted. He commenced a volley of abuse, and even forgot the principles of common courtesy. I found out, by inquiry, that he had received

all his information about the Latter-day Saints from Anti-Mormon street preachers in London. I told him, if he would be patient, we would show him what kind of men we were before we got through, and that we were only an average specimen of the Elders of this Church. We felt to bear with him, hoping that he would see a little different before the termination of the voyage; but we found by experience that there was no place for the truth in him. He returned out to be our enemy after the brethren testified to him of the truth of this work. He, with the other passengers, tried to make us uncomfortable; but they could not quite accomplish it. The Lord blessed us abundantly with his Spirit, which gave us wisdom according to our day.

Mr. Leslie, the chief officer, was our friend. He loves the truth, and that greatly annoyed the other power, which was afraid we were going to make converts. We were forbidden to converse with the sailors; but the orders were issued a little too late, for we had given them an idea of our principles before he found it out. I feel that God will bless our labours on the vessel, for Mr. Leslie and one of the sailors intend to be baptized here, or in London, when they return.

We had a very rough voyage, especially towards the latter part of it. We encountered several severe gales. It seemed as if the Prince and power of the air were determined to prevent us from getting to this country. I have sailed considerable, but such a tossing I never experienced before. We had to keep tolerably close to our cell in a gale, in order to avoid being washed into the lee skippers and drenched by the broken seas which came on board.

The sailors would be for two days at a time without a dry stitch upon them. The rolling, plunging, and pitching of the vessel would set the bilge water in motion, which produced an unbearable stench. When we got within fifteen miles of our destination, we encountered a strong south-easter, which increased into a great gale. Night coming on, the Captain had to put to sea, to escape the dangers of running the ship on shore. We were two days before we got back. The captain told us that in all his nautical experience he never witnessed such a passage, and of course we were the cause of it. I told him the Devil was the Prince and power of the air, and he was always on hand to help his own; consequently we must be his bitter opponents, or he would help us. He had to acknowledge we were the most exemplary men he ever saw—that we were always alike.

We truly felt happy on our voyage, and felt to shout Hosannah to God and the Lamb! We feel the spirit of Zion burning in our bosoms, and hope to see a good work done in this country, with God's help. We find about five families of Saints in this part, and they feel well. Brother Zyderlaan will labour in this section of country for the present, as there are many Dutch in this vicinity. I find that the people in Cape Colony are scattered over a great extent of country, so that we shall have to scatter accordingly. Brothers Dixon, Talbot, and myself will repair for the Eastern Provinces as soon as the way opens.

The brethren join with me in love to you, brothers Lyman and Rich, and all associated with you. I remain your brother in the kingdom of God,

WILLIAM FOTHERINGHAM.

SUMMARY OF NEWS.

SCOTLAND.—On the morning of Thursday, the 23rd January, the trading vessel *Columbus*, of Leith, Captain Davidson, 334 tons register, was totally wrecked in the Pentland Frith, when all on board perished, except one man.

FRANCE.—It is a fact that great misery prevails in some of the large manufacturing and commercial towns, and is likely to increase if the war continues. We hear disquieting reports of the prefects to the Government, not only on the destitution of the working classes, but on that which generally accompanies destitution—deep discontent. A telegram from Milan states that the Pope is again ill, and that Mgr. Quiffa, President of the Civil Tribunal at Rome, has been assassinated. In this instance, as the victim is an ecclesiastical functionary, the as-

sassin has been arrested: but letters from Rome complain loudly of the utter indifference of the Government to the murder of the Englishman (Mr. Smith) who superintended the erection of the great iron viaduct of Velletri, and the British Government is called on to do something, if possible, to ensure the safety of the English workmen on the new railway line.

ITALY.—The band of brigands which infested the environs of Gargano has been dispersed. Twenty-four of the brigands were killed.

GREECE.—Advices from Athens announce that M. Miauli's Ministry had been replaced by a new Ministry under the presidency of M. Kanaris. A popular demonstration had taken place in favour of the latter. The streets of Athens were traversed by patrols. The troops were not allowed to leave their barracks.

TURKEY.—The Paris papers publish a despatch from Constantinople asserting that the Porte, fearing that Garibaldi might effect a landing on the coast of the Adriatic, had sent a superior officer to Omar Pasha with instructions for the latter to act in concert with the Austrian commander, should such a landing take place. The insurgents have re-entered the places from which they had been driven away by Dervish Pasha, without meeting any resistance. The Turkish army is concentrated at Peglizza. Dervish Pasha having arrived with his forces before Polizza, the insurgents withdrew from that place without offering any resistance. Before leaving, they set fire to the houses, some of which were, however, saved by the Turkish troops.

RUSSIA.—An imperial decree has been published, according to which all Jews having obtained a medical or other diploma from one of the universities of the empire will be eligible for employment in any branch of the public service. By this decree, also, Jewish merchants are henceforth permitted to take up their residence in any part of the empire. Jews who are attached to the Ministry in the quality of professors, inspectors of schools, or schoolmasters, are exempted from taxation, and may receive declarations.

SOUTH AMERICA.—The news from Peru is unsatisfactory. The political world was unsettled. At Tarna the mob had destroyed several distilleries owned by Frenchmen for their having used deleterious substances in the manufacture of liquors, which it was supposed had caused the deaths of many people. A despatch from Pernambuco states that the *Maria*, nearly loaded for Liverpool, was burnt at Maceio on the 3rd of January. She was almost totally destroyed. The same despatch says that the *Glentanner* had struck on a rock and become a wreck. The master and part of the crew are missing. The mate and eight men have arrived at Pernambuco.

FACTS FOR THE CURIOUS.

BATTLE OF NASEBY.—The Battle of Naseby was the decisive one between Charles the First and the Parliament of England.

BRITISH COAST GUARD.—There are Coast Guard stations all along the shores of Great Britain, at intervals of four or five miles.

THE title of "Emperor" is higher than that of "King." A salute of 101 guns is fired for the former, and only 21 for the latter.

ACCORDING to English law if a debt has been owed more than six years, it is barred by the statute of limitations, and cannot be recovered.

PIGMIES.—Pigmies are represented in poetical fiction as a tribe of men in Lybia only a span in height, and as carrying on perpetual war with the cranes.

JUNIUS.—"Junius" was the pseudonym of some great political writer in the reign of George the Third. It is generally supposed he was Sir Philip Francis.

"THREE BALLS"—The Lombards laid the foundations of our present banking system. The arms of Lombardy were three balls; hence their use as signs by pawnbrokers.

RIVER BANKS.—In speaking of the right and left bank of a river, it is supposed that a person is looking down a stream. Occupying this position, he will have the "right bank" on his right hand, the "left bank" on his left; so that in any case, in order to know which is the right bank or which is left, he has only to know which way the river runs, in flowing from its source to the sea.

BUSKIN.—The buskin was a high-heeled boot used by the Roman and Greek actors to give elevation to the stature. Buskin is used in contradistinction to the sock (*socus*), the flat-soled shoe worn by comedians; hence, both terms came to be used to express the tragic and comic drama.

"TOPSY TURVY."—When things are in confusion they are generally said to be turned "topsy turvy." The expression is derived from a way in which turf for fuel is placed to dry on its being cut. The surface of the ground is pared off with the heath growing on it, and the heath is turned downwards, and left some days in that state, that the earth may get dry before it is carried away. It means, then, top-side-turf-way.

POEMS.—The different kinds of poems are thus distinguished:—A poem on the celebration of a marriage is called an "Epithalemium;" on a mournful subject, an "Elegy," or "Lamentation;" in praise of the Supreme Being, a "Hymn;" in praise of any person or thing, a "Panegyric" or "Encomium;" on the vices of any one, a "Satire" or "Invective;" a poem to be inscribed on a tomb, an "Epitaph." A short poem, adapted to the lyre or harp, is called an "Ode;" a short witty poem, playing on the fancies or conceits which arise from any subject, is called an "Epigram."

VARIETIES.

No man is always wrong. A clock that does not go at all is right twice in the twenty-four hours.

"Look here, printer, you have not punctuated my poem at all." "Well, sir, I am not a pointer—I'm a setter."

BENEFITS OF MATRIMONY.—"Dear Laura, when we were courting, you were very dear to me; but now you're my wife, and I'm paying your bills, you seem to get dearer and dearer."

"Can a boy name an animal of the order *edentata*—that is, a front-toothless animal?" asked a teacher. A boy whose face beamed with pleasure at the prospect of a good mark, replied, "I can." "Well, what is that animal?" asked the teacher. "My grandmother!" replied the boy with great glee.

INSTANTANEOUS GINGER BEER OR LEMONADE.—Take six quarts of water, ten ounces of bruised ginger, three quarters of a pound of coarse sugar, and an orange peel, boil and strain; then add to the liquor an ounce of carbonate soda, and keep in a close vessel. To each glassful add half a teaspoonful of tartaric acid, and drink while effervescing. For lemonade, mix the tartaric with essence or juice of lemons, and keep out the ginger.

MAY I NOT DO AS I LIKE WITH MY OWN?—Dr. Abernethy rarely met his match. On one occasion he fairly owned that he had. He was sent for by an innkeeper who had a quarrel with his wife, who had scarred his face with her nails so that the poor man was bleeding and much disfigured. Abernethy thought this an opportunity not to be lost for admonishing the offender, and said—"Madam, are you not ashamed of yourself, to treat your husband thus—the husband who is the head of all—your head, madam, in fact?" "Well, doctor," fiercely returned the virago, "may I not scratch my own head?"

A SENSIBLE WOMAN.—A lady, who had received a severe bite in her arm from a dog, went to Mr. Abernethy, but knowing his aversion to hear any statement of particulars, she merely uncovered the injured part, and held it before him in silence. After looking at it an instant, he said in an inquiring tone—"Scratch?" "Bite," replied the lady. "Cat?" asked the doctor. "Dog," rejoined the patient. So delighted was Mr. A. with the brevity and promptness of her answers, that he exclaimed—"Zounds, madam, you are the most sensible woman I ever met with in my life."

"BAITING" A HORSE.—A gentleman travelling lately in a one-horse chaise chanced to stop at a small country tavern, which rejoiced in the possession of a very intelligent Irish ostler. Handing the reins to this worthy as he alighted, the traveller requested the man to "take his horse to the stable and bait him." "Sure an' I will, yer honour," answered the Milesian, briskly, and away he went. In about half-an-hour the gentleman, having refreshed himself sufficiently, naturally concluded that his four-footed servant was in equally good case, and accordingly ordered his horse to the door. The horse was panting and trembling. "What's the matter with my horse?" asked the traveller. "What have you been doing to him?" "Only what yer honour ordered me." "He don't look as if he had had anything to eat." "Is it ait your honour said?" "To be sure." "Sorra the word like it did yer honour say to me. More betoken, your honour told me to bate the beast, and not to ait him!" "Why, you stupid rascal, what have you been doing?" "Och, I just tied him up to the stable with a halter, then out with a hickory stick, and bate him till me arm was used out!"